

THE GESNOLA COLLECTION AND THE DE GRAM
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G. L. Feuardent.

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THE
CESNOLA COLLECTION
AND THE
DE MORGAN COLLECTION,

*PAPERS COMMUNICATED TO THE AMERICAN NUMISMATIC
AND ARCHÆOLOGICAL SOCIETY.*

By GASTON L. FEUARDENT,

TUESDAY EVENING MARCH 19, 1878.

THE FORMER ILLUSTRATED, BY KIND PERMISSION OF MESSRS. HARPER & BRO.,
WITH TWO ENGRAVINGS.



NEW YORK:
PRINTED FOR THE SOCIETY.
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ON THE CESNOLA COLLECTION.

The appearance of the book by General L. P. di Cesnola, "Cyprus" (Harper & Brothers, New York), may be regarded as a most happy event for the archæologists and historians of the whole world. Leake, in his "*Numismata Hellenica*," says: "In no part of Greece do we find a greater want of information on ancient geography and numismatics than in Cyprus." The result of ten years of active researches made by di Cesnola on this island comes to fill a great part of the gap mentioned by Leake.

As I have had only the time to glance at the book, I do not intend to estimate here its whole value; but, what I can say now is, that one who likes tales of adventure will find ample fields for his fancy in reading the good-humored narration of the various tribulations of the American Consul; while for the historian, the geographer and the archæologist, the immense and valuable mass of scientific facts which are accumulated within that fine book, will be a ray piercing through the dark history of Cyprus.

My object to-day will be only to try to correct the denomination of two of the statues found at Golgoi, which are generally known by the name of the "Sacrificer" and by that of "Venus."

During the year in which the Cesnola collection was left in my custody in London, I have had ample time to make my eyes familiar with the singularities of Cyprian art, and for what my remarks want in science, I shall try to make up by what long habit of seeing the old relics has suggested to me.

The Cesnola antiquities, considered as works of art in the strict

sense of the word, are of a value only relative. They belong to a kind of art which we may denominate as "provincial," for they were inspired from the works of the different peoples who, at various intervals, invaded the island. These antiquities are then of a capital interest for the archæologist, as they show him, in a palpable manner, by that long, chronological suite of stone archives, how the civilization of Egypt reached Greece in early times.

Before passing to the descriptions of the two statues of Golgoï, I beg of the reader to bear in mind, that that amalgamation of Egyptian, Assyrian and Grecian touch which is found in the art, may be also traced among the customs and beliefs of the inhabitants.

DESCRIPTION.—A large stone statue, representing the figure of a priest, who is seen standing, holding with his right hand the *aspersorium*, and with the left the horned head of an animal.

In Count di Cesnola's book I do not find any other reference to this statue than the engraving on Plate XIII., with the legend: "Large statue holding head of ox." The theory I now propose is to see in this figure a representation of a priest, which suggestion is well proved by the figure holding the *aspersorium*; and I propose to recognize in the head of the animal resting in the left hand, not a head of an ox but that of a cow; and then to restore to the figure the appellation of "Priest of Venus." My reasons for proposing that theory are as follows:

The general appearance of the draperies of the statue shows that it belongs to the Ptolemies' era, when Cyprus was a province of the Lagides' monarchy. At that time the Greek kings of Egypt were blending together, as well as possible, the Egyptian customs with the Greek ones. Then we see numerous assimilations of Egyptian and Greek worships; for instance, we find that the three nones, where the Goddess Hathor had a special worship, are called Aphroditopolites (*Rougé, monnaies des nones*), because the Ptolemies had assimilated the Egyptian Hathor with the Greek Aphrodite.

Hathor was regarded as the mother-goddess, and she was symbolized by a *Cow*. The Egyptian kings are often represented sucking a cow, wishing to show by that action that they descended from the goddess Hathor. (*Pierret, Dict. d'Archéologie Egyptienne.*)



Is it, then, too presumptuous to believe that the Egyptians, coming to Golgoï to worship Aphrodite, might have very well changed the dove, which was an attribute of the priests of Venus, into that of the cow, which would recall to their minds one of the most powerful divinities of their native land?

The other statue on which I desire to entertain the Society is one which may be called the gem of the Cesnola collection, and is figured in the book, "Cyprus," page 157, accompanied with this description: "I must not omit to mention a statuette, probably of Venus, which has this peculiarity, that the base is supported on the heads of two Caryatides, of which, however, only the heads remain. They are of an Egyptian character; the goddess is arrayed in a long robe, *the ample folds of which she holds back with one hand and displays her sandaled feet, while in the other hand she seems to hold a lotus flower.* Three graceful tresses fall on either side of her neck, round which is a string of beads or pearls with an amulet pendant; a long veil, surmounted by a diadem, hangs from the back of her head."

I think that I will find no difficulty to show that this statuette is not one of Venus, as Gen. di Cesnola proposes to call it, but one of the goddess *Hope*, of whom we possess many representations. The task will be an easy one, for I have but to translate the observations of Ennius-Quirinus Visconti where he explains why he restored to goddess Hope various statues which had been attributed to other divinities. The following remarks seem to me well adapted for the Cesnola statuette:

In his work entitled "Il Museo Pio-Clementino," Visconti says: "That he had the name of *Hope* placed at the foot of the engraving, which represented the statue, which was known before by the name of *Flora Farnesiana.*" The reasons the savant gives are as follows: "I imagine I recognized the statue as representing *Hope*, by that peculiar movement of the figure, *who tucks up the hem of her robe*, which action, I believe, has been given by the ancients particularly to this goddess. In the gallery Giustiniani," Visconti says, "that he found a statue of *Hope*, which he recognized also by that action of the figure, who holds up her gown."

Again, in describing a figure placed on a candelabrum found in



the villa Adriana, Visconti tells us: "The figure *holds a flower* with her left hand, and with her right she *upholds her tunic*, as in order to facilitate the promptitude of her walk, precisely as are depicted by Homer the daughters of Celeus going to meet Ceres. Her feet are ornamented by a kind of *sandal*, to which the name of *gymnopodium* (bare-foot) is well adapted. Winckelman, who has assigned to Venus that figure of the candelabrum, has not borne in mind that we have a quantity of monuments bearing the same figure with the Latin epigraph, *Spes*, or the Greek one, Ἐλπίς; and that those monuments do not leave any doubt that this divinity, who advances in presenting a flower, which promises its fruits, cannot be any one else but the goddess who communicates herself most easily to mortals—in short, who can it be but Hope?"

One word more I shall add, in order to prove the antiquity of the worship of Hope; Visconti also will furnish it: "The simulachre of Hope, which is engraven on the coins of Claudius, was, without any doubt, a Greek work of very remote antiquity."

It is probable that the representations of Hope on the coins of the Roman Emperors were all inspired from one ancient statue, which is now lost to us.

G. L. FEUARDENT.

THE DE MORGAN COLLECTION.

I beg permission from the members of our Society to bring before them a few remarks on a collection of prehistorical antiquities which became last year my property, and, soon after, was purchased by the President of the American Museum of Natural History, and deposited by him in the new building erected on Manhattan Square, New York City.

The collection, composed of over three thousand specimens, illustrates the period of the history of man which is known as the *Stone Age*.

We know that, before using metals, the primitive tribes made their instruments and their arms by employing hard stones for the making of the same.

The present collection was brought together by a French nobleman named *De Morgan*, who found most of the specimens himself, in excavating the soil from Amiens to the English Channel; it is composed principally of axes, chisels, knives, saws, hammers, piercers, scrapers, polishers, millstones, and also of spears and arrow-heads, all made of stone.

The collection is divided into two distinct classes—the older period, or *Archæolithic*, and the newer period, or *Neolithic*.

The instruments belonging to the *Archæolithic* period are found in the sand and gravel-beds of the *Diluvium*, among the remains of extinct species of animals and human bones: they belong to the geological *quaternary* times, and were fabricated by men contemporary with the *Deluge*. Their making was obtained by the

simple process of *splitting* the flint into the shape required in order to execute various works.

The specimens of the *Neolithic* period are those found on the soil, in the huts, or among the brick-clay and in the peat-holes; they differ from the preceding ones by having been ground and polished after being split; then, they bear a much more finished appearance, and, while the older period instruments seem to have been made as if any one was shaping a stone for a special use at the moment, those implements of the newer age show by their finished fabrication that they were made by special workmen.

At the same time, we can notice evident traces of important commercial intercourse between those early tribes of the *Neolithic* period. The fact is, that objects proceeding from one station are found dispersed within a range of over two hundred miles; and another very important fact that we must remark is, that other materials than flint are then being employed in the manufacture of tools, and that among these materials many of them were procured by the natives from very distant countries far away from the places where the objects are found.

Several of the specimens, found in the peat-holes of the Somme Valley, still possess their original handles, sometimes made of flint hollowed out, sometimes from stags' horns; one of these very rare objects is of great value and immense interest, having engraven on it a rude representation of two men hunting an animal with their spears.

Then comes the interesting series composed of *images*, inspired either by human models or animal figures. The late *savant*, M. Boucher de Perthes, who may be called the discoverer of the Stone Age, asserts, after a long study of those various images, that they show a kind of superstitious belief among those early tribes, and that they are symbolic stones.

The excavations of M. de Morgan were made, for the *Neolithic* period, in the swamps which abound along the Somme Valley, and for the *Archæolithic* implements he found them mostly at Abbeville and at Saint-Acheul, which places are universally known as being the richest in *quaternary antiquities*. The soil at the latter place especially, which forms one of the suburbs of Amiens and

is now covered by numerous habitations, is one of the finest examples of the progress of civilization. At the depth of forty feet we find the tools used by men during the *Archæolithic* period; higher up in the brick-clay lie the implements belonging to the Polished Stone Age, and the surface of the soil is covered by a Roman cemetery of Byzantine origin. Few places in the world embrace such a long page of history accumulated in such a small extent.

The "de Morgan" collection terminates with a small but select series from the *Lacustrine* habitations on the Swiss lakes; and with it are ended the specimens belonging to pre-historical times.

Stone implements were kept in use in Europe and Asia during historical times; in Egypt, to as late a time as the reign of the Ptolemies, arrow and spear heads were often made of flint; and the necessary incisions executed for the preparation of mummies were made with blades of silex hafted in wood. At the time of the Roman Conquest, the Scandinavians were found still using weapons made of stone. The fine Bement series, which follows the "de Morgan" collection in the railing cases, illustrates that period for Denmark, from where the flint arms are of perfect manufacture; which perfection may be easily explained if we remark that they are of relatively modern origin.

The above remarks, most of which I owe to the kindness of M. H. de Morgan, are the same as those I had the honor of delivering on the 22d of December last to the President of the United States, who seemed to feel most interested in this collection of first attempts of industrial art.

In terminating, I desire to pass in silence over the various series of American-Indian stone implements, from the Davis, Haines and Jones collections, all of which are well known to archæologists, and to arrive at a very interesting case, containing examples of stones, which the owner of them, Mr. D. Jackson Steward, believes to be representatives of stone weapons of rude fabrication.

At first sight, these specimens look as if they were the produce of the fancies of nature, but in studying them more carefully, one sees evident marks on several of them which certainly attest the work of man in their production; therefore, thinking that the in-

investigator of these objects must be the best person able to explain their particularities, I lay before you, gentlemen, the following explanations, which were given to me most kindly by Mr. D. J. Steward himself:

“The larger part of the collection of rude stone implements deposited by me in the American Museum of Natural History, in Central Park, was found in the Valley of Goshen, Orange County, N. Y., upon property belonging to my family and on neighboring farms. My attention was drawn to them by the fact, that some specimens were brought to me by persons in my employment, and as some very large fields were being plowed for the first time, I thought it probable that more might be discovered.

“The collection as at present constituted, though containing a few good forms, is for the most part of a rude, I will not say the rudest type, as I have rejected many which only an eye long practiced in these researches would recognize as other than forms produced by purely natural causes.

“The collection was in my opinion worthy of exhibition, chiefly because it opened a new field of investigation, and gave an illustration of the conditions of savage life, different from what is conveyed by the objects which usually form the mass of our collections in this department, which often contain objects quite pleasing in form, and calculated to gratify a curious and æsthetic taste. The true value of collections of this nature is to be found in the degree of light they are capable of throwing upon the primitive history and condition of those races which have disappeared before the advance of their civilized competitors.

“My collections were presented, such as they are, for the judgment of those who take an interest in these questions, and for the purpose of promoting investigation on wider fields than the very limited areas where these were found.

“If these were not the work of a mere isolated tribe, they will probably be found broadcast over a large part of the Northern and Eastern States.

“My inference from the finding of such large numbers of rude implements within so narrow a district is, that for a greater part

of the ordinary uses of savage life stones of a similar rude type were generally employed, and that these were in many instances mere adaptations of forms already pretty well made out by natural causes, such as shales and rolled stones, which would answer their purpose quite as well as the more finished forms. These were generally the work of specialists, and were counted as peculiar and valuable possessions.

“It would seem also to be a reasonable view, that pains would scarcely be taken, as a rule, by races of idle, lazy savages, to fashion with great labor and care implements for common use which might be broken at the first blow, when with a little manipulation they had ready at hand all that they needed, and which, if broken, could readily be replaced.

“The greater part of my specimens were collected from three or four localities, within very short distances from each other, from the superficial stratum, scarcely ever from the clayey subsoil, being often disturbed or brought to the surface by the plow and thrown up with the vegetable mold or the light underlying soil. The various localities were well suited for encampments, being on gently sloping lands, with fine springs of water running through them or in the immediate vicinity. A few of the large implements were discovered in the process of deepening and widening a ditch, partly artificial, and were thrown out with the accompanying earth, so that it is impossible to say to what depth they were covered; but one was taken from the depth of several feet, the soil being extremely light and pulverulent, indicating a good deal of vegetable decomposition. Two large implements were brought to me, found under very similar circumstances in the village of Goshen. A number of the largest forms were taken from a wall running across what had originally been a swamp, and had been carried there from a low ridge of land slightly elevated above the surrounding marshy lands. This ridge, in the earliest settlement of the country, had been found entirely cleared from underbrush, was covered with a fine grove of timber, and was supposed to have been a place of encampment.

“About two or three of the largest there is no evidence of use, except such as can be drawn from the locality in which they were

found, and from the fact of finding so large a number within a few feet of one another, bearing certain peculiarities of form and general appearance which readily distinguished them from the mass of stones associated with them. There were also found quite a number in the same locality, some of the same sort, some entire, others broken, which I left.

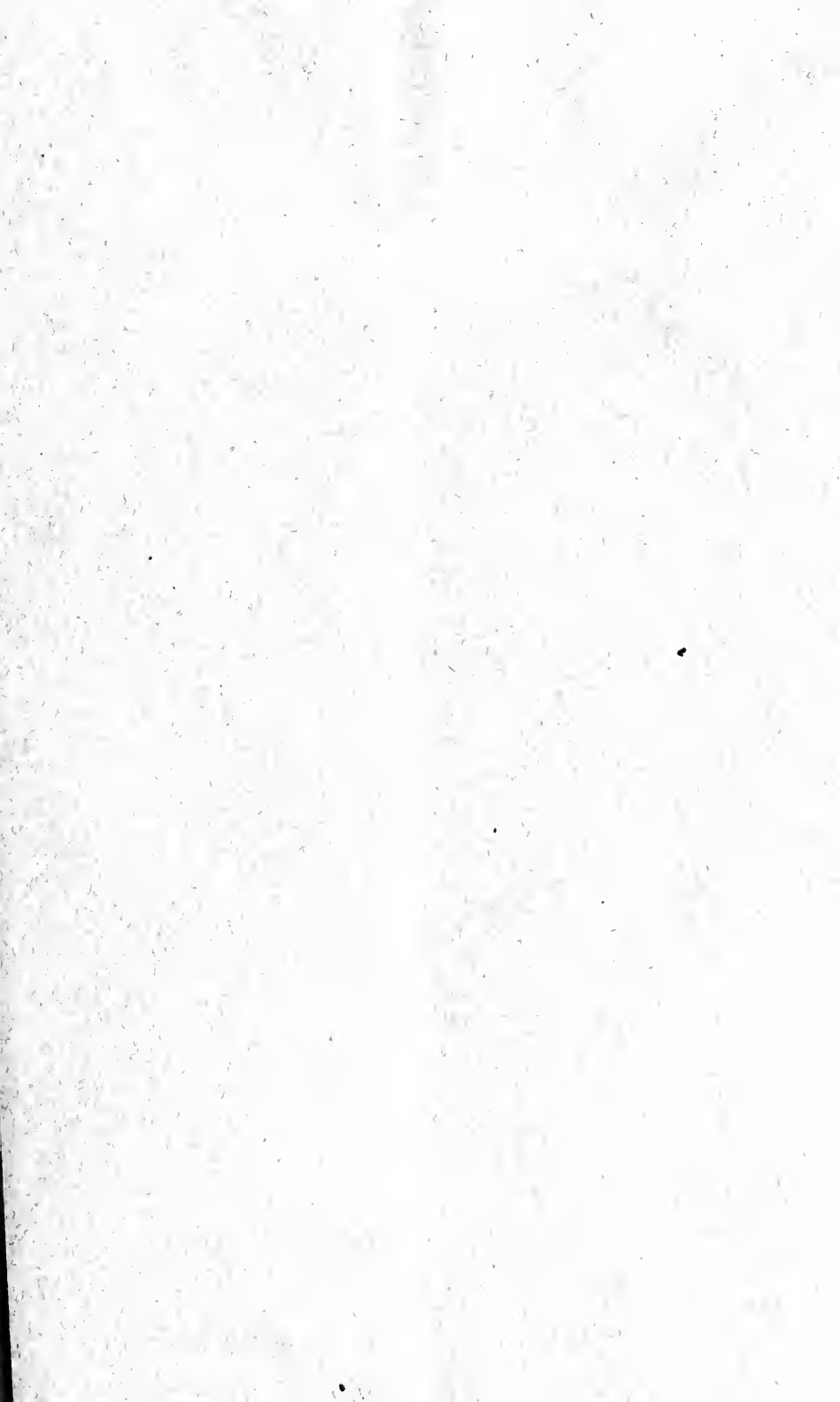
“The quartz implements were found by themselves, the rock from which these materials were taken being composed of two isolated croppings about one hundred feet apart, one marking the termination of a steep declivity, the other the beginning of one; while between them, on a small table-land, within quite well-defined limits, were large numbers of stones, so that, when thrown up by a common garden fork, they covered the ground so uniformly that they presented every indication of having been placed there. They were not in groups, nor piled, but evenly spread out, and came from a generally uniform depth. They were nearly all of the same material, and there were several thousand of them. A few of the best were taken from the surface, and had been thrown up by the plow; but much the largest part were a little below the line of such shallow plowing as had been done on account of the difficulties created by a surface loaded with such masses of stone. They never penetrated the clay, which presented a clean surface when a spade was used, but lay altogether in the the light, loamy soil above.

“From the number of the finds from this locality, it would appear as if these crystalline forms had captivated the savage fancy.

“A few objects in the collection were taken a number of years ago from a black, peaty earth, that formed a portion of a field which was being plowed for the first time, near New Hamburg, on the east side of the Hudson River. They are of the same class as the others, and are made of a silicious sandstone, as are also some of those discovered at Goshen, the stone in both instances, I think, being brought from some foreign locality.”

GASTON L. FEUARDENT.





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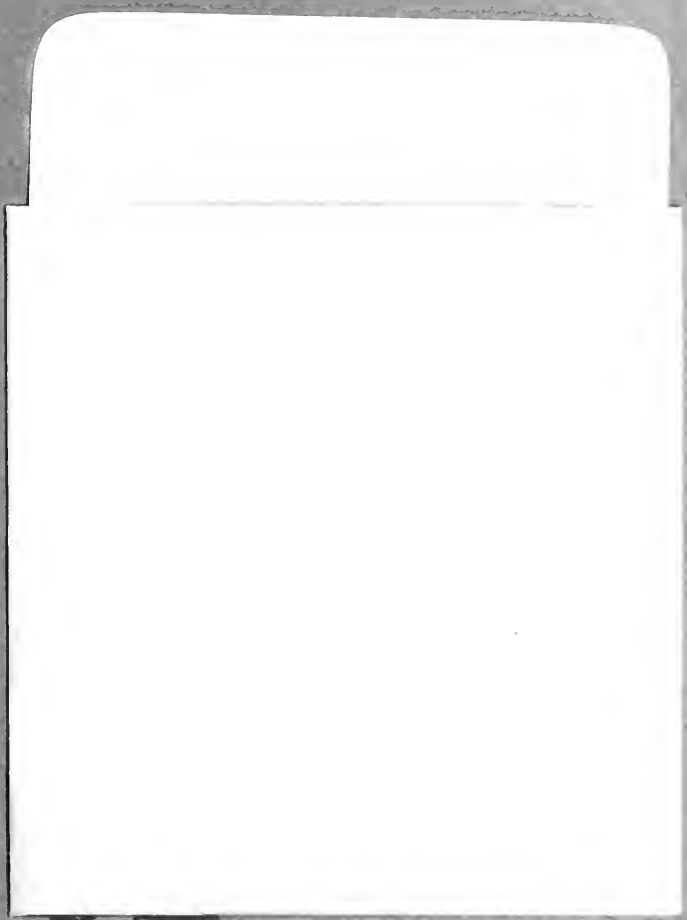
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